ROSS ROADS

VOLUME XXIX AUGUST, 1953 NUMBER 1

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

CANADIAN NUMBER

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he Journal of the Rural Workers' Fellowship of the Episcopal Church
Formerly published as the Rural Messenger

THE OBJECTIVES OF THE R. W. F.

. To promote the interest of the whole Church in developing an effective ministry to town and country areas.

. To increase fellowship among rural workers and those interested in rural community life; and

. To aid the National Council in its program and its service to rural workers.

)SS ROADS is published quarterly by the Rural Workers' Fellowship of Episcopal Church, Inc., at 415 So. Jennings, Fort Worth, Texas. Editorial ce, care of the Rev. W. Shelby Walthall, R.F.D., Jessups, Maryland. Mem- s of the Rural Workers' Fellowship of the Episcopal Church subscribe to)SS ROADS in connection with the payment of their dues of $2.00. of ch $1.00 is for a year's subscription to the publication.

tmaster: Return undeliverable copies under label to P. O. Box 7065, t Worth, Texas.

Entered as second class matter at the Post Office at Fort Worth, Texas August 27, 1952 under the Act of March 3, 1897.
Printed in U.S.A.

EDITOR: *The Rev. W. Shelby Walthall*

EDITORIAL BOARD: *The eighth provincial representatives of the Rural Workers' Fellowship*

EDITORIAL

We have long awaited a full report of the work of our brethren ac the border in Canada. It is with a great amount of pride that this issu dedicated to our friends of the far North. The Rev. Lloyd J. Delaney Lakefield, Ontario, has gathered together the best of the Conadian Chu in the field of town and country Church. Part of the material is taken with the reports of several Rural Training Schools which have been ducted each summer in the Provinces. Other articles deal with typical r situations in the Church there. We can all learn much from these article

Several of the articles are condensations of reports which were rece printed in THE BULLETIN of the Council for Social Services, The Chu of England in Canada: The writers of several of these articles are fri of many of us. We have occasion to renew acquaintenances with then various of our town and country training centers.

It would be interesting to know how many of you have attended rural church training courses during the summer. We find that more more of the clergy and lay people are attending these short courses. Rural Workers' Fellowship has been over the years trying to promote att ance at these sessions. Almost all of the land grant colleges in the cou are holding them. They not only afford an opportunity for fellowship an town and country folk but they also acquaint the workers with new accepted methods of rural church administration. Oftentimes we can a leaf from the note book of the other churches that are doing a sim piece of work.

And speaking of conferences, it is time for us to begin thinking of Annual Meeting of the Rural Workers' Fellowship. We shall be hol our meeting in St. Paul, Minnesota, October 28th and 29th, at the time the National Convocation on the Church in Town and Country. By ha it at this time we can encourage attendance at both the Convocation the Annual Meeting. There is usually a good attendance of Episcopal at these sessions.

The opening session of the Annual Meeting will be held Wednes afternoon on the 28th beginning at two o'clock. All meetings will be in Church of St. John the Evangelist. A dinner will be served at night in crypt of the church for which a charge of $1.50 will be made. If it sh become necessary the sessions of the Annual Meeting will be held early the evening in the church.

On the morning of October 29th a service of Holy Communion will held for the Rural Workers' Fellowship. At that service the annual Fell ship Awards will be presented.

I would like to urge your attendance at both the Convocation as well as the Annual Meeting. The Secretary of the RWF, Mrs. John Philbrick, will soon mail to you your ballot for nomination of officers and board of directors. They are being sent well in advance of the Annual Meeting in order to give you ample time to mark the ballot and to return it. If you find you cannot attend please appoint one of us who shall be present to cast your vote by proxy. Persons who will be present and to whom you might send your ballot are Mrs. John Philbrick, N. T. C. C. I, Park College, Parkville, Missouri; the Rev. W. Shelby Walthall, R.F.D., Christ Church Rectory, Jessups, Maryland.

Also included with the mailing from the secretary's office will be a nomination blank for recipients of the Rural Fellowship Award. This is a much coveted award and we hope you will think well of your choice. The Board of Directors will then select two or three persons from those submitted. You may be one of those to receive the Award.

Already we have advance notification of persons who expect to attend. We would like to know as closely as possible how many lay persons and clergy there will be so we can notify the ladies of the Church in St. Paul. Just as soon as you know yourself would you be kind enough to let me know.

Incidentally, the theme of this year's Convocation is "On the Redemption of Rural Life." Many outstanding leaders in the rural field will be present.

If you should desire some financial assistance in order to attend you may write to : Dr. William V. Dennis, Division of Town and Country, 281 Fourth Avenue, New York. It would be well first, however, to try and get some help from your Diocesan or from other sources before writing to "Dad" Dennis.

After the November issue of CROSS ROADS we shall have a new Editor. We hope this will be a permanent arrangement. The Rev. William B. Spofford, Jr., recently on the research staff of the National Town-Country Church Istitute, Roanridge, will assume his new duties next fall. We should all be grateful to Bill for accepting this important post. He comes to us with a wide knowledge of journalism as well as a deep understanding of the problems and complexities of the town and country church. We know that he will make CROSS ROADS the journal it should be.

Orders for the Episcopal Church sign continue to come in. This is a most encouraging sign of our times. It is still not too late for you to get your order in for that sign you have been planning for some time. It might be placed on a highway, a much travelled road, or even in the church yard. We think it makes a fine addition to the community. You may get yours by simply securing ten new memberships (at $2.00 per year) to the Rural Workers' Fellowship. If you need a blank to be filled in you may send your request direct to me and I will send you one promptly.

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THE RURAL CHURCH IN CANADA: HIGHLIGHTS OF A DECADE

By the Rev. Lloyd Delaney, *Lakefield, Ontario*

In the darkest days of the war men were thinking of the Kingdom of God, planning a better world, praying for peace. Just ten years ago August 30th, 1943, the Canadian Malvern Conference gathered at Trinity College in Toronto. Significantly, its first commission dealt with "The Rural Community."

As we look back on this scene and the later events we shall touch on one feels that in so brief an article we can do little justice to the men and groups who have made their various efforts for the rural church. Suffice it to say that what they have aimed to do, has been in all conscience, God's Will. In spite of differences of background, there has been and continues to be a remarkable unity in opinions and aims expressed by all concerned.

One thinks of Bishop Sovereign's challenging articles in the Canadian Churchman, "Rural Churches: Whither?" (1942); the Rev. W. J. Zimmerman's publication "And to All the Flock" (1945); Dr. R. F. Palmer's "The Gospel and the Rural Community" (S.S.J.E., 1947), and the Rev. W. Mann's "The Rural Church in Canada" (1948).

These men put their thinking on record to be an inspiration to a wider circle than the few like-minded souls about them. It remains for active groups, committees and conferences to carry these aims and ideals into the life and work of the Church. Beyond that it is the task of the parish priest in his faithful ministry to put the rural programme of the Church in effect . No longer discouraged, confused and in utter isolation, he serves a worth-while part of the Lord's Vineyard in Fellowship with brother clergy throughout the land. This is the spirit of the Rural Church movement.

The Canadian Malvern Conference.

Eighty delegates came from the dioceses of Algoma, Montreal, Niagara Ottawa and Toronto. The problems of society were discussed in the light of two general principles. (1) God Himself is the Sovereign of all human life all men are His children and ought to be brothers of one another; through Christ the Redeemer they can become what they ought to be. (Malvern Report). (2) The purpose of God is manifestly the development of free persons in fellowship or community. This gives us our 'Whatever truly promotes this is right; whatever hinders this is wrong, standard.' (From the Archbishop of Canterbury's letter to the Conference).

The first of the six commissions studied "The Rural Community." From their findings we quote: "In general, we must work to restore the dignity of rural life, at least by securing for it a just share of the ordinary comforts and services of contemporary living.

"Because man cannot live a normal life if he is unhealthy, uneducated nsecure, we recommend the following for consideration and action;" re follow statements and resolutions urging action: (1) to remedy de- able health conditions in rural areas. (2) to revise school curricula and inistration, and provide adult education to give Agriculture its rightful e as a way of life. (3) to initiate a programme of Conservation. "The th and happiness of humanity in the long run rests upon the proper use conservation of natural resources, God's gifts." They further commended perative efforts to solve rural problems democratically. The rural clergy uld be trained to organize study groups to promote Credit Unions and operatives. Most important is their final word. "CONCLUSION: In er to implement all these recommendations we urge that the General od establish a DEPARTMENT OF RURAL WORK in the Missionary iety of the Church of England in Canada, which will make provision, ng other things, for SPECIAL TRAINING for those who are called to k in rural areas."

General Synod Commission on Rural Work.

Whenever groups have come to grips with the rural problem, and realized ething of the solutions required, they have felt this need of (a) a de- tment, a committee, a secretary, to be a nucleus which would give lead- ip, and (b) a training programme for an effective rural ministry. It therefore with great expectations that General Synod in September, 1943 ointed a Commission on Rural Work.

The Commission, necessarily large, found difficulty in 'surveying the e'. The size and complexity of their task, the manifold aspects of the blems, and difficulties of meeting, led them to urge in their report to eral Synod (1946) the appointment of a secretary for rural church work. y asked for a grant of $5,000 to enable them to make a comprehensive ey. In their report they noted certain facts. The number of rural clergy decreased noticeably. Travel expenses were the biggest financial prob- of the rural clergy. There was a disproportionately low representation ural clergy in General Synod. A C.S.S. Bulletin (No. 126) "The Rural rch and Community" had been published emphasizing Rogation Sunday articular. They stressed the importance of rural families with the young ple of tomorrow, and urged longer pastorates of consecrated clergy, quately equipped and trained in rural work. It was a good beginning.

Episcopal Church Example.

Two events subsequent to the Canadian Malvern Conference should now nentioned. In 1944 the Trinity College Clerical Alumni invited the Rev. . Samuelson, the Episcopal director of rural work, to be the 'Dean Starr

Lecturer." He gave convincing reasons for a re-vitalized rural church programme. He vividly portrayed the efforts in the U.S.A. to recover lost ground, and reach out anew into unchurched areas. One felt that the Canadian Church with its Dominion-wide net-work of parishes could take new pride in its work. It should face the changing times too, with a ministry alert to conserve all that is worth-while in our countryside.

Agricultural College Contribution.

A 'Short Course' in "Co-operation and Rural Leadership" held at Guelph the first week of January, 1945 was attended by a select group of rural-minded clergy from Algoma, Huron, Niagara and Toronto Dioceses. Outstanding rural sociologists, economists, the heads of college and government departments, and independent agencies told of their policies. The few clergy present thought of the role of the Church in all this. They appreciated the privilege and wished more clergy would attend. The Toronto Church in Rural Areas Committee has continued to encourage the newly-ordained to attend Guelph 'Short Courses.' For the past four years inter-denominational Summer School for Rural Clergy, wives included, has been held at Guelph.

After a Toronto synod resolution in 1944 Archbishop Owen appointed a special "Committee on the Church in Rural Areas." Archdeacon Simpson was the first chairman, then the Rev. A. B. Cathcart. The committee, a very small one, in a very large diocese, at first could do little but arouse interest. By 1947 they were sufficiently organized to sub-divide the work among the members along the following lines: (a) Transportation (cars, costs, etc.), (b) Credit Union (car purchases etc.), (c) Pastoral Work (Church Music, Sunday Schools etc), (d) Training of Clergy for Rural Work, (e) Publicity, (f) Parish Partners. Other matters looked after by the committee were, Rural Workers' Fellowship, Literature, Conferences, O.A.C. Short Courses, Financing the Rural Parish, and A.Y.P.A. Rural branches. The committee was receiving from Montreal diocese, the "Church Farm and Town," publication of Revs. John Peacock and K. N. Brueton. They decided to send the minutes of their meetings to the clergy of the diocese as a simple but effective means of publicity.

Inter-Diocesan Conference.

In November, 1947 the National Convocation on the Church in Town and Country was held in Rochester, New York. The secretary of the Toronto committee, the Rev. L. J. Delaney and Rev. F. D. Lockwood attended. They asked the Rev. C. L. Samuelson to some to Canada if a suitable meeting could be arranged. Then the Toronto committee asked the General Synod Commission to convene a general conference.

When the Commission dissolved soon after, turning over their responsi-

s to the Council for Social Service, Dr. Judd, the general secretary, glad to have the Toronto committee arrange a conference. This was n April, 1948. It was a 'top-level' conference made up of Church House als and official representatives, seven neighboring dioceses, Algoma, , Niagara, Ontario, Ottawa, Toronto and Montreal. Also taking part the Ontario secretaries of the Federation of Agriculture, The Farm Forum and the Ontario Co-operative Union. The latter was the late A. C. Savage, a most valuable and dynamic member of the Toronto ittee.

The conference was a resounding success. It was opened by the Rt. Rev. Beverley, D.D., Bishop of Toronto. The Rev. C. L. Samuelson and other rs spoke with authority, and the discussions revealed a mature grasp e situation, the solutions as well as the problems. Dr. Judd offered the f C.S.S. bulletins to promote rural church interests. Before returning eir dioceses with deeper insight and greater conviction, the delegates d two resolutions unanimously.

After suitable preamble, it was resolved: (1) That there be established tral committee and secretariat of rural church work, possibly the aus- of the three boards (G.B.R.E., M.S.C.C. and C.S.S.) and supported by ; the function of this office to serve as a channel for relating the rams of the three boards to the rural field and to be a means through n the interests of the Rural Church can be communicated to the Church whole.

With respect to the development of the national program, we feel that deration might be given to appointing an advisory committee represent- Rural Church life in the Ecclesiastical Provinces.

(2) And further be it resolved that this conference recommend to the e of Bishops and to our Anglican Theological Colleges that a definite of "in-service" training be provided for our rural clergy.

Later Developments:

What of the outcome of these two resolutions? The first was defeated eneral Synod (1949). However, Provincial committees were authorized have held conferences in Rupert's Land and Ontario. The Rev. L. Hatfield been appointed assistant to Dr. Judd with a particular interest in rural training courses. The Rural Workers' Fellowship meeting at Guelph C. in 1952 urged the formation of some central committee for Rural ch Work in the Canadian Church.

OOTNOTE: There are four Ecclesiastical Provinces in Canada: (1) "Canada," made p of the dioceses in the Maritimes and Quebec, (2) Ontario, roughly the civil province f Ontario, (3) "Rupert's Land," the prairie provinces and north, (4) British Columbia. There are 28 dioceses including the Arctic.

Student Training.

The second resolution on training, through lost in General Synod correspondence, has fared better in actuality. The Toronto diocesan committee had been working toward a training project which received synod approval in May, 1948. After a further year's preparation, in co-operation with Trinity and Wycliffe colleges, a diocesan rural school for students was launched in May, 1949. This has become popularly known as the "Mono Mills School."

Mr. George Sutherland, a Trinity student, who attended Roanridge, Mr. W. E. Mann, lecturer in Rural Sociology at Trinity college, and Rev. J. Langstone, D.C.S.S. secretary, were a great help in planning the curriculum. Wycliffe and Trinity colleges approving, and the diocese giving the money, it remained to select the site, and prepare the location. Mono Mills, the parish of the new Secretary, Rev. A. Read, was the fortunate choice. Since then this example has been a stimulus and a guide to others throughout the Canadian Church.

We shall see something of other parts of our Church through the reports of similar schools held in Nova Scotia, ('51); Montreal ('52); Newfoundland and Edmonton, ('53).

Diocesan Committee's Role.

While it may appear that the Toronto committee and colleges have been unduly high-lighted, the fact remains that this was the scene of a struggle and a success that will we hope, in God's Providence, have far-reaching effect throughout Canada. Deeply indebted to others, the Toronto committee has lived up to its trust. Many clergy and laymen not mentioned herein have laboured most faithfully in this committee's co-operative efforts. God's Grace has crowned their labours with success. May His word, "Well done" be their reward.

The Toronto committee has approached various rural problems with thoroughness. In each case solutions worthy of consideration and action have been brought forth. It has dealt with pastoral and practical matters such as Sunday School by Radio, Transportation and Stipend, Training and Supervision of Clergy, Rectory Standards, Every-member Canvass and R.W.F. Membership. Two diocesan clergy conferences on rural work were held. At synod time particularly, the support of the city clergy has been splendid. Through all this our rural clergy have been heartened. May other diocesan committees likewise bear fruit for Christ and His Countryside.

CESE OF NEWFOUNDLAND: CLERGY SCHOOL OF PASTORALIA

r newest Canadian Province and se, Newfoundland, has a long tion of exemplary Church life, ely among rural, sea-faring and ted folk. The first Anglican ser- in the new world were held in foundland. An earnest spirit of tion has long animated the ad- urous colonists of this former vn colony. The significance of re- developments can be felt in the ds of Bishop P. S. Abraham as he ed his clergy to a "Clergy School ural Pastoralia." "With your co- ation," he wrote, "we can learn the Church can better fulfill its nal and unchanging work of 'sal on' in the new circumstances of Province, where industry and wel- have rushed upon us almost night."

he aims of the School held in e, 1953, at Queen's College, St. n's, were (1) To acquaint Rural tors with the work of "Welfare" ncies at work in the Rural Field ch need the spiritual and pastoral s provided by the Church.
2) To work out a Theology which embrace the whole life of a rural munity, in contrast to the present dency to allow human life to divide lf into secular and religious de- tments.

is noteworthy that the Bishop ested the attendance of his clergy ained within the past five years der Canonical Obedience."
n placing the matter before the gy he wrote as follows: "(1) The k of Social Service has been and ays will be an important part of the Pastoral Ministry: the coming of the Welfare State does not relieve the Church of its responsibilities. Yet I find insufficient liaison or co-operation between the clergy and the state officers for welfare. I am assured by Welfare officials that they also need the Church as a spiritual centre, or their plans will often exaggerate the evil that is to be righted, or fail through impersonal application. In fact Original Sin is still with us to frustrate the best human intentions.

"(2) Those of you who work in old-time settlements will recognize the appeal of the Town and its unsettling effects on youth and age. We have not progressed much in the direction of making a Rural Community satisfactory: that is, to satisfy all legitimate social and personal needs, compared to the so-called amenities of the Town.

"A large attention has been focussed on this problem in Canada and the United States by churchmen who recognize the virtues of a Rural Community and who are not at all convinced that an industrial town has a better life to offer. Again, all kinds of agencies, from Rural Electricity and Visual Aids, can be enrolled to make the Rural Community preferable, in my opinion and others, to town life.

"Here again the church can act for the whole personality and the whole community, to prevent mere exploitation or second-rate entertainment from substituting a mockery for "the good life."

The following were the chief members of the staff:

STAFF:

The Lord Bishop of Newfoundland.
The Rev. Canon J. A. Meaden, H.A., (Principal of Queen's College).
The Rev. John Peacock, Visiting Lecturer.
The Rev. Alan Gibson, A.K.C., Chaplain and Registrar.
The Rev. J. A. F. Slade, B.A.

DAILY PROGRAMME:

The daily programme followed this general outline:

7:30 a.m.—Matins and Holy Communion
9:30 a.m.—Meditation.
10:00 a.m.—"A Theological Basis for Rural Life" Lecture.
11:15 a.m.—Group Discussion under leaders.
12:30p.m.—Sext and Intercessions.
1:00 p.m.—Luncheon.
5:30 p.m.—Evensong.
8:00 p. m.—Group Discussions.
10:00 p.m.—Compline

TOPICS: In addition to more strictly pastoral matters such as "The Parish Eucharist," "Radio and Visual Aids," "The Parish School and The Church Teacher," various authorities, ministers and deputy ministers from the provincial government, addressed the conference and led discussions on the following subjects: The Basis of Welfare; Libraries and Adult Education; Child Welfare and the Church; The Family and State Allowan The Family and Its Preservation.

In comment the Bishop wr 'Twenty-eight clergy attended through. and asked for more! course Peacock was the stimulus kept debate going. The 9:30 med tions by the Chaplain, a young E lishman, were really fine. e.g. ' are God's ministers, not His pe and set the tone of a whole day.'

DIOCESE OF NOVA SCOTIA

Committee on Rural Life and Work and Rural Training Sch

With its numerous small communities, the sea-girt province of N Scotia has affinities with Newfoundland and also with New England. M. of its people are of New England descent from pre-revolutionary and Loya times. Many of its sons have gone to the 'big city'—Boston.

Its economy adversely affected by the Confederation which formed Dominion of Canada in 1867, Nova Scotia has been showing ample evide of a sound prosperity and wholesome way of life. Much of the recovery the farming and fishing economy is credited to the co-operative movem which took hold in Nova Scotia just before the depression of the 1930's.

rancis Xavier University giving dynamic leadership under Dr. M. M. Coady elped the people to help themselves. A poverty-ridden folk came out of eir own depression, through the "Great American Depression" into a con- tion of social and economic well-being that has gained international at- ntion, and the respect of all who are concerned with the democratic way f life.

The Anglican Diocesan Council for Social Service has a strong sub- ommittee on Rural Life and Work. This committee has been active in dis- ributing literature, encouraging clergy exchanges, and the use of Rogation nd Thanksgiving Services for special rural life services, and in the holding f three "Rural Training Schools." Some of the beginnings may be traced o the late Archbishop MacKenley's interest in the post-ordination training f clergy for rural parish work, and the impressive lectures of Bishop O. L. oring, of Maine, to the Clergy School at King's College, Halifax. The late rimate, Archbishop Kingston, and the present bishop, the Rt. Rev. R. H. Vaterman, have been most interested in supporting the rural work of their ioceses.

Probably the most notable project of the committee has been the Rural raining School held annually since 1951 in a fishing or farming community. he chairman, the Rev. C. R. Elliott, B.A., B. D., has written a report for he Canadian Church in the C. S. S. Bulletin (No. 155). What follows is a igest of his article:

"The first school was held in 1951, in a farming community, the Parish f Aylesford in the Annapolis Valley, where general and specialized farming, narketing and processing organizations, social and cultural activities should bound and where the rector himself, with his family, is a consecrated rural riest of long experience and of an experimentative nature. The program of he school was significant in that, besides the lectures in Religious Educa- ion and Rural Sociology and the talks and demonstrations by various rural gencies, there was a full-blown course on Adult Education given by the Adult Education Division of the Department of Education with the assistance f the Physical Fitness Division of the Department of Health. This course ontained the meat of the program which has made the Nova Scotia folk chools so successful. These two Divisions have been taking a leading part n the advancement of rural life in the province, and their conrtibution to he School was exceptional.

The 1952 School.

The response to the first school was tremendous. It was recognized by lergy and laity alike as one of the most forward steps taken by the Church n recent years to understand and advance the social and community life of ier people. It was looked upon by social and educational workers as a

hopeful sign of the Church's growing interest in that area of life where she seemed hitherto to lag behind secular institutions, namely community welfare in its social, cultural, educational and economic aspects. The members of the School themselves were enthusiastic in their appraisal, and offered many useful suggestions and recommendations for the improvement of the program. All this added up to a decision to seek ways and means of having the School annually rather than biennially as originally intended.

The second school, held in the Spring of 1952, was by common consent slated for a fishing community. The lot fell on the Parish of Ecum Secum in the little community of Marie Joseph, which is about half way between Dartmouth and Canso on Nova Scotia's Eastern Shore. This was an ideal spot for many significant reasons: All the people live close to the shore behind which is a hinterland of lakes and forest; almost the sole occupation of the people is inshore fishing, carried on as a family industry; practically all the population steeped in the hardy tradition of solid family life, religious faith and genuine friendliness which was characteristic of our pioneers, belong to the Church of England; moreover, about all the peculiarities, possibilities and problems, too, of rural living, are to be found in the area.

Program and Staff.

His Lordship the Bishop arranged for a number of graduating students from King's to attend and these were supplemented by some young priests already in parish work. Accomodation was provided for twelve members. For ten saturated days these young men went through an intensive experience which will influence their whole life and ministry. They were housed in a central place which is felt to be better than billeting in separate homes. The School was not an isloated segment of activity because everyone took part in it; all the community attended the services, allowed their homes, schools, working places to be invaded, attended a special program that was put on for their own benefit and on one occasion, participated fully in an evening's program designed for all.

The Staff of the School consisted of the Rector, Rev. K. H. Tufts, and the dean, Rev. G. S. Tanton, both outstanding rural Rectors keenly interested in the Church's impact on rural life as a whole. The Rev. J. S. Wetmore, of the G.B.R.E., himself an experienced priest, was present to give a daily lecture.

Field Trips.

Without a doubt, and not to minimize the lectures, the field trips played the largest part in the program. One afternoon was spent in visiting the fishermen at their work on the shore. Then a visit to schools, not large modern, well-equipped affairs with highly trained staff, but the little one-room, eight- nine- or ten-grade affairs, lacking adequate equipment.

There were visits to lobster-packing and fish-packing plants, one community-owned and one privately-owned. And one afternoon and evening was ent in a fishing community entirely different from the others around it cause it revealed an air of seeming prosperity, with two packing plants, ll-kept churches, good school, hydro-electric line, village homes painted d a considerable number of new cars. The apparent well-being of this lage was thought-provoking and a whole morning later on was spent in alyzing the situation of that community.

Lasting Values.

A Rural Training School of this sort does not give all the answers; it n hope to do little more than raise questions. But it does show solutions d points to workable answers to real problems. Along with the field trips ere were talks by a rural doctor who serves many people over an extensive ea and who intends to stay there in spite of hardships and lack of facilities d in spite of greener fields and easier practices elsewhere; and by representatives of other agencies working in the rural areas such as Adult Education, Physical Fitness, Department of Forestry and so on. These raised ore questions, gave lines of thought for possible answers, and in every case e members of the School found in these speakers, representing other professions, a sense of vocation as deep as their own.

Rural life. the source of much of our urban population; rural life, where me and family are still basic units of society, as yet not too much affected the problems of urban concentration; rural life where men work close to od in nature and see the results of their handiwork from the production d right through to the distribution and consumption end; rural life where hurch is close to the lives of the people and the life of the people is ntered largely in the Church; all this is the theme of the Rural Training hool. Nova Scotia for generations to come will be largely small rural mmunities, and the happiness and security of our small communities is e vital concern of the Church.

RUPERT'S LAND: DIOCESES OF QU' APPELLIE AND EDMONTON

Our western prairie provinces of Manitoba, Saskatchewan, and Alberta the Ecclesiastical province of Rupert's Land, are quite similar to the adning states of North Dakota and Montana. The distances to be travelled, d the sparse population make it difficult to support rural church work. The cline in numbers of Anglican families in so many sections and a shortage clergy further weakens some of our western dioceses. As a result one ads for instance in the Church Year Book the veteran Archdeacon Hasell,

an R.W.F. member, is in charge of two circuits with fourteen stations in all. The universal need for Fellowship felt in rural work is particularly pressing under such circumstances. It is being met in certain cases by clergy associations whose efforts to minister to such areas we shall now describe.

The first is in the Diocese of Qu'Appelle, in Saskatchewan. Bishop Coleman has fostered a BROTHERHOOD OF ST. FRANCIS group who look after the Mission of Assiniboia. Their Guardian, the Rev. J. A. Jackson O.S.F. writes this modest account.

> "The Brotherhood of St. Francis is a group of single clergy and laymen, living a common life of devotion and fellowship, and ministering to a mission area of nine thousand square miles. At the moment there are four priests, a deacon, and two lay brothers. Both lay brothers are taking training for the priesthood. We have one central house at Assiniboia, and two branch houses. Two priests, a laybrother, and house-mother live at Assiniboia; a priest, deacon and laybrother live at Ogema; and a priest at Avonlea. We meet for conference, chapter, and prayer for a few days each month, and then go to our various houses for our mission work. All the monies from all the mission points comes to a central fund from which we pay for our cars, travelling expenses, food, heat, light, necessities, and then a small allowance is made for each brother. Every priest, deacon, layman, and the house-mother receive the same allowance. We feel that this is important part of our witness. Our rule of life is quite simple calling for daily Mattins, Eucharist, Meditation, and Evensong. We try to say two lesser hours each day.
>
> "We have a large mission area, and we minister regularly to a large number of congregations. With the number of men we have, it is possible for one man to be responsible for just a few mission points, and thus be able to do more concentrated work.
>
> "In a short while I shall be sending you a circular letter which we are sending out to our various friends, and it will tell you something of our personnel. All the men have very good backgrounds, some with university degrees and specialized training."

DIOCESE OF EDMONTON

The Dioceses of Edmonton is in central Alberta, a Canadian "Texas," rich in cattle and oil. The diocese is flourishing. Its bishop, the Rt. Rev. W. F. Barfoot, M.M.,M.A.,D.D.,D.C.L., is now Primate of All Canada. There is a strong Rural Work Committee. Two Associate Missions are looking after mission areas.

At EDSON, the Rev's. H. W. Buchner, J. G. Gardiner, G. A. Robinson and A. F. Heron cover a wide territory in the foothills country, part of which is coal mining. Services are held in school houses, railway stations,

s, as well as in a few Churches. There has been a strong Catholic tion in the Mission for many years, and it is considered to be a piece ork that has been well done.

At FORT SASKATCHEWAN the Rev's. H. G. MacDonald, A. G. Hooper, R. A. Sayer also cover a wide territory, which is chiefly farming with oil prospecting being done. While regular pastoral work has been lished for many years the community approach is new here.

The Rural Work Committee in the diocese is under the direction of the W. E. Ellway of Edgerton. They have just conducted a RURAL WORK OOL and WORKSHOP at Vermilion, in co-operation with the staff of Vermilion School of Agriculture. The opening paper was given by the cipal on the topic "The Changing Pattern of Rural Living."

e programme included livestock and field crop topics, and the inspection arms. Talks were given on the selection, care and maintenance of the n Tractor, on Rural Electrification and Trees and Shelter Belts. In the ing papers were given by the Rev. L. Maxwell Brown, S.T.M., Rector oldwater, Michigan, and former R.W.F. President.

BRITISH COLUMBIA

On the Pacific Coast our fourth Ecclesiastical Province, British Columbia, its share of rural parishes. The "Church of England" there is strong, long-established even in its fine mission efforts, and perhaps has felt need of concern for rural work trends. However something of the tions arising in the mind of the conscientious rural priest may be felt the following letter. Omitting the very delightful but personal touches umor, we include enough to desrcibe graphically a rural situation. l clergy will recognize elements in it, for it is not an unfamiliar situ-. It speaks to Everyman in his Ministry.

"Two years ago I moved here, to give my kids the benefit of a milder er for their school travels, and have an ideal country parish in the best part of B. C. I am a farmer at heart, and feel absolutely at e, here, with no ambition to become urban whatever. We have a bishop and a progressive type of Diocesan policy, but I feel it very ectful of the country parishes, of which there is a minority only. I have following the Diocesan line pretty well, but find that my parish is y supporting city work, and there's nothing in the Plan to benefit my of people at all. So it seems to me that it would be interesting, and edit to the diocese too, if I joined up with the Rural Church Fellowship, embarked on a program to help integrate this parish church with its nunity.

"This parish is in farm country and has its various problems. For in-ce: the Mennonites, who are very aloof, speak German, worship separately

(Above) The Rev. John Peacock, Cowansville, Quebec, helps Divinity students with one of their future activities—helping ta improve the music in rural churches.

RURAL TRAINING COURSES FOR STUDENTS OF TORONTO DIOCESE

(Below) The Rev. Lloyd Delaney speaks on car maintenance—one of the practical matters affecting the rural ministry.

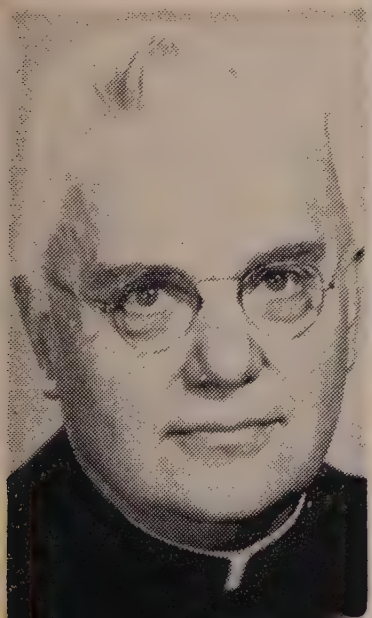
LEADERS

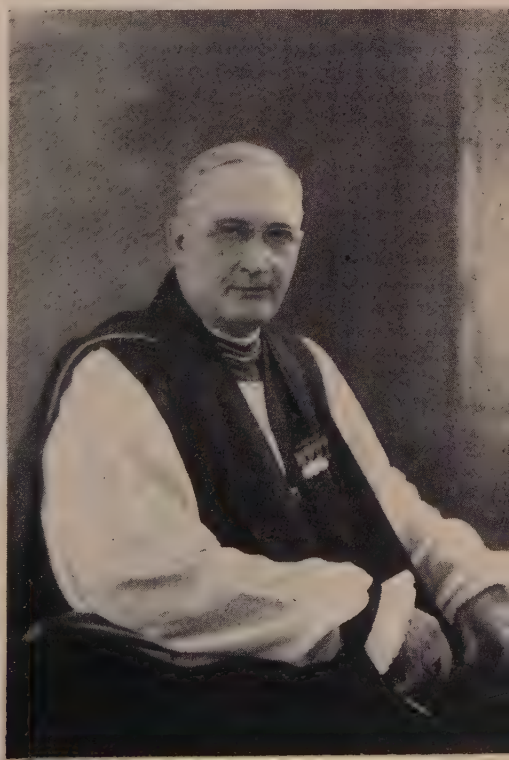
(Above) The Most Rev. Derwyn T. Owen, Archbishop of Toronto, Primate of All Canada, 1934-47.

(Above) The Most Rev. Georg Frederick Kingston, Archbishop o Nova Scotia and Primate, 1947-5

(Below) The Most Rev. Walter Foster Barfoot, Arch bishop of Edmonton and Primate, 1951.

(Below) The Rev. Roland F. Palmer, S.S.J.E., author of "The Gospel in the Rural Community."





and refuse to support country fairs or other community enterprises; 'Lo, the poor Indians' who are nice people, but generally shunned by all, and the have the assistance of a miserable Indian agent and administration. who don't want them to mix with white people;—and farmers who make up the congregation, some of them rich, but most of them poor and facing a marketing problem. We went out to pick some pears last year to ship to Manitoba, and asked how much per 40-lb. box, and the people timidly suggested 25c. It was better than seeing them drop to the ground.

"As for the Church: my textbook is George Herbert's "Country Parson." I have four charges, with six Sunday Schools. I try to ferret out all Anglicans, in order to be their friend, and repeat visits often enough to stay that way, visit the sick, feed them and all with the Holy Communion, and pray for the parish and its work with the help of a small faithful band who abet me. I find myself on the executive of various community enterprises merely because the people think the parson ought to be on them; they carry out most of the "Social Welfare" type of work. If we start a farmers' Co-op. it will probably arise from my needling a couple of hot-heads to go ahead and start it for themselves. I have held Vacation Bible Schools each summer, and would like to expand enough to hold four or five, but the D.B.R.E. courses so far have not been streamlined enough for easy presentation. There are a number of conflicting denominations—46 to be exact!—active around here, mostly centering in Chilliwack, thank goodness, which is in the midst of my parish but quite independent. However the Christian Missionary Alliance sends a bus out every Sunday, and rewards the suckers with suckers, while the Christian Advent Church is locating in a new suburb. It has only seven adherents, but figures on having a Sunday School as insurance to yield richly in time to come. Everything is complete here—hospital, Indian T.B. hospital, large Army Engineer's camp. One of my congregation is the fruit of a happy union with the United Church of Canada, and another is a community hill-folks mission. I know and visit regularly about three times as many Anglicans as attend Church; and though Anglicanism is vital to a sizeable few; it is a dead number to many.

"If there were anything that I knew I was lacking, I probably wouldn't be writing to you, but go around looking for a way to cure the trouble. I do need a men's club of some sort, to keep my old codgers interested, and give them a room to smoke and talk in, and some sort of task to keep them together; but apart from that, you tell me. Doubtless the many ways in which the Fellowship helps to enrich Rural Parish Life will spring at once to your mind, and you can point out some of them and what a distant westerner like myself can find to do.

"And in the meantime all the best wishes, fond memories, and bright hopes, link us together. . . . . ." (H. O.)

By way of an answer one thinks of the R.W.F. principles, the fellowship correspondence and in occasional gatherings, the literature received ılarly, and the books one learns about, all helps to Everyman in his ish. One recalls too how our late Primate who had spent part of his th amid the forests of British Columbia was wont to stress the im- tance of fellowship among the clergy, deanery meetings, and the value rural church work. These are his words. "The work of the Church in country is of great importance. A complete record of the various activ- s of the Church . . . . would show that a large number had their origin our country parishes. Many of our most earnest and able Church men women owe their interest in the Church to the small country parish. It mpossible to exaggerate the importance and dignity of this work . . . "A large proportion of the work of the Canadian Church is to be found he small groups of Church people who year after year carry on faith- y. Such groups have a right to think of their work as of first-rate ortance and dignity.—a work which calls for the most thorough thinking service. To devote one's life to such a task is to devote it to a cause of opportunity. This opportunity is growing with the years."

RECTORY STANDARDS AS RECOMMENDED BY THE DIOCESE OF TORONTO:

tory Standards:	Standard "A" Rectory (Ideal Facilities)	Standard "B" Rectory (Minimum Facilities)
NERSHIP		Owned by the Church.
RNITURE and UIPMENT	Modernized labor-saving devices	All attached or built-in equipment such as furnace, stoves for heating, sink, cabinets, closets.
URANCE		Sufficient to cover replacements minus depreciation.
AIRS	Yearly budget 2½% of value	Yearly budget 1½% of value
ATION	Adjoining or next to Church grounds	Under ¼ mile from Church
DY	Telephone in study. Location downstairs. Entrance from exterior or front hall. Mimeograph.	Telephone handy to study. Bookshelves, storage closet for supplies.

KITCHEN	Cupboard with adjustable shelves. Refrigerator and cooking range.	Stove if needed for hea Hot & cold running wate Sink. Built-in cupboard Storage and supply close Counter work surfaces proper height. Adequa electrical outlets. Linole fol floors.
LAUNDRY	Stationary tubs. Basement or separate room. Built-in ironing board. Table for sorting clothes. Indoor drying space for winter and wet weather.	Adequate inside drainag Water heater. Storage f laundry supplies. Cloth line.
HOUSE ARRANGEMENT	Storage closet in each hall. Storage or utility room. Weather stripping and insulation.	Minimum rooms: kitche dining room, living roo study, 3 bedrooms, pla space for children in kitc en area, bath room, close in each bedroom. Sufficie radiation to keep house 70 degrees. Screens. Stor windows. Central heatin Electricity.
HOME GROUNDS	Open front lawn.	Rectory painted every years. Foundation shru bery. Shade trees. Law mower. Old delapidat buildings removed.
RECREATION FACILITIES	Recreation room in basement.	Safe play room for chil ren outside.
GARAGE	Electrically lighted with additional space for work bench, tools, and garden equipment.	A garage with at least gravel floor and drivewa
HOME PRODUCE	Orchard with 5 - 12 fruit trees. Small poultry house if practical.	A family garden 1,000 10,000 square feet.

JUST STIPENDS FOR OUR CLERGY

By *G. R.* Langley

It is the duty of he people to afford to their minister at all times all needful help and uragement in his work, and to give of their substance to his support; so that, being free worldly anxieties, he may devote himself wholly to the preaching of God's Word and the stration of the Sacraments. (Book of Common Prayer, Church of England in Canada).

1. It is likely that any layman of the Diocese of Toronto who has given ous thought to the matter of Clergy stipends will have become convinced t in the rural parishes in particular we are guilty of a GRAVE INJUSTICE the dedicated men who are doing such a splendid work for the Church all that it stands for in those parishes. It is likely also that the great jority of laymen have not given the matter any serious thought or study all, and these persons probably assume that present stipends are "not bad." It is our hope that this analysis of what would constitute a "JUST" end will assist in leading to a radically changed attitude and thinking on part of the majority.

2. In making an analysis it will be necessary to touch briefly on some damentals of economics that are quite simple and easy to understand, which are nevertheless much too generally neglected.

3. Aside from those who are too old or too young or incapacitated, ctically everyone in Canada contributes to the production of goods and vices, in other words to the production of wealth. Each individual is itled to a share of that wealth, the equivalent of his contribution. A JST WAGE" is therefore purchasing power equivalent to the contribution. is admittedly impossible to determine with mathematical accuracy the JST WAGE" for an individual or a group of workers, but job specifi- ions, job evaluations and comparisons of one job with another are means reaching fair approximations.

4. The true measure of a wage is its purchasing power. The purchasing vers of a "dollar" has varied widely and it is therefore vital when making ge comparisons in "dollars" always to refer to the SAME dollar. The dollar ures we quote will always be "1949 dollars". "1939 dollars" will for ex- ple be converted to "1949 dollars" by dividing by .632 (the new consumer ce index for 1939, which has replaced the Government's old cost of living ex). Another example will be the conversion of "1951 dollars" by divid- by 1.137.

5. For many years past the efficiency of Canadian production in in- try, on the farm, and in civilian services has been steadily increasing. s improvement has not had much publicity, and few people realize that a long time past it has been the SOLE source of all general wage in- ases and our correspondingly improved standards of living. The rising ciency stems from increasing use of electrical power and automatic trols, increasing mechanization, better handling and transportation facil- s, better tools and methods, better education and training, new materials,

scientific motion study, better lighting, better accident prevention, etc. T improvement from these sources has been sufficient to give industrial worke a shorter working week (present average about 42 hours) combined w higher wages. The average weekly wage in industry in 1939 was $37 whereas in September 1952, it was $46.85, a gain of 26½% or somewh less than 2% a year.

Remember that we are always referring to "1949 dollars."

6. Benefits from gains in efficiency justly belong to ALL (including Clergy) who contribue in any way to the nation's wealth through the prod tion of goods or services. Our Clergy are today working the same l hours they worked in 1939 (certainly at least 50 hours a week) and th would therefore be justly entitled to a larger percentage of wage incre than the industrial worker who received part of his benefits through shorter working week. This is typically illustrated by the hourly wages p in manufacturing which were 111½c, in September, 1952, up 65% over 1939 figures of 67½c.

7. There is a surprising and unfortunate reluctance in nearly ev walk of life to acknowledge the basic fact that "wages" and "producti are synonymous terms. A wage increase obtained by one group, with a corresponding increase in production by that group, can only mean a crease for all other workers. Numerous pressure groups continue to h that their particular group may seize and retain a bigger share of the to wage (i.e. total production). These selfish hopes are realized to only minor degree since other groups are forced to take defensive action maintain their relative position in the futile merry-go-round. Some grou including the Clergy, are in a poor position to defend themselves and h fallen far behind. Far from having received their justifiable increase c responding to the improved efficieny of our national production, our Cle are today actually receiving LESS than in 1938.

8. In 1938, 94 Clergymen outside of the four Toronto Deaneries receiv an average of $2645.00 from their congregations and Mission Board cont butions. In 1951, 99 Clergymen outside of the four Toronto Deaneries ceived an average of $2472.00 from their congregations, travel allowance a Mission Board. This is 6½% under 1938.

9. If the stipends of these 99 men had been increased in logical jus fiable agreement with the indicated improvement of national efficiency, th would today average $3050:00 with travel allowance extra. This figu makes no allowance for the fact previously mentioned, that Clergy worki hours have not decreased. Consideration of this would justify a much high figure.

10. In view of the actual decrease in stipends paid to Clergy in the parishes, it is noteworthy that the contributions by the congregations 1951 were $811,000.00 up 84% from the 1932 figure of $440,150.00. Avera contribution per person on the visitnig list was $11.47 in 1951, up 24.6% fr

he 1938 figure of $9.20 Parish contributions to outside work were 58% igher in 1951 than in 1938. We have done well in everything exceept the reatment of our Clergy.

11. Approaching the problem from another direction, we give below number of well authenticated figures to allow comparison of Clergy stipends with wages paid for other types of work.

A—Ontario Department of Education:
53 Principals of High Schools in the Diocese but outside of Toronto (CLB included) $4200.00
632 Teachers in these same schools (CLB included) 3400.00
10 Principals of Toronto Collegiate Institutes 5600.00
373 Teachers in Toronto Collegiate Institutes 4165.00

B—Ontario Public Service:

Sergeant in Provincial Police	start	$2845	$3100 max.
Agricultural Representative	start	2586	4740 max.
Agricultural Representative	start	2586	4740 ?max.
Accountant	start	2100	5170 max.
Crown Attorney (outside Toronto)	start	4310	no limit

C—Department National Revenue:
1949 Earned Income for 14800 Doctors, Lawyers Dentists ..... average $7282
1949 Income of the 4000 leading Doctors, Lawyers, Dentists ..... average $17575

D—Association of Professional Engineers of Ontario:
Schedule of Minimum Salaries:
Grade 1—Starting $2760
Grade 3—After 4 years 4140
Grade 5—After 9 years 5600

E—Heavy Industry located outside Toronto:
Average wage paid to 3800 employees as of October 1952 .. 3000

F—Average stipend paid in 1951 to 99 Clergymen outside of Toronto $2257

12. The following is I think a fair job description of an average Clergyman.

13. No professional man has a wider variety of duties. The Clergyman must be student, scholar, orator, business man, spiritual guide, family relations expert, psychologist welfare worker and community leader.

14. He performs marriages, baptizes, conducts funerals, constantly exposes himself to infection by visiting the sick, comforts those whose relatives or friends have died. He must interest young people in Church membership and teach the responsibilities of religious fellowship. With the assistance of appointed laymen he runs the business of his parish and

supervises Church repairs and upkeep. He deals with his parishioners' problems of debt, family troubles, alcoholism, deliquency and unemployment.

15. The city Rector must address his congregation twice on Sundays and at other times also, with scholarship and perception. The rural parson often has to address three or more different congregations at widely separated points. The preparation for these services takes a large amount of time and study.

16. This is only part of his duties—he must also organize and be actively back of Church organizations, scouts and guides and all the various Church social groups. He is frequently expected to serve actively on civic committees. The congregation expects the Rector's wife to devote a large portion of her time to the parish.

17. Clergymen without University training are rare.

18 After studying the previous paragraphs I do not think that one can be accused of unduly favouring the ministerial profession in recommending the following stipends as representing "JUST WAGES" for Clergymen of normal ability.

> Initial 2070-1949 dollars=2400-1953 dollars. Rising by annual Increments of 100-1953 dollars to a maximum of 4400-1953 dollars for City Clergy and a maximum of 3900-1953 dollars for Rural Clergy. The higher maximum for City Clergy is an approximation of the higher cost of City living.
>
> These figures should not be interpreted as inferring that it would be just and fair to pay all Clergy alike. There will always be men of outstanding ability who merit more, and some on the other hand who merit less. The overall average should, however, not fall below the figures quoted.

These recommended stipends are with rent free rectory and do not include car allowance. The term "rent free" rectory means that the Rector would pay his own fuel, water and light bills, and other items normally paid by a tenant. These recommended stipends will produce an average somewhat higher than the $3050 mentioned in paragraph 9. The difference represents the amount by which previous stipends were themselves too low.

19. A "JUST STIPEND" is one that will permit a Rector to lead a normal life, i.e. marry and raise a family. The expenses of normal family life rise rapidly after the first few years and reach a maximum in the years just prior to the children becoming selfsupporting. The recommended stipends fit in with this pattern and also give opportunity for savings for sickness and old age in the period following maximum family expenses.

20. A "JUST STIPEND" will also recognize that particularly in the professions skill and ability increase with experience over a long period of years. The Clergy are no different from other professional men—Engineers, Doctors, Lawyers—in that their services become increasingly valuable as they gain experience, and a "Just Wage" will increase accordingly.

21. The shockingly inadequate stipends now being paid to many of Clergy are undoubtedly the result of a combination of thoughtlessness l lack of knowledge of the facts. It is hoped you will agree with the ic through which we have obtained figures on "JUST STIPENDS." Once correctness of the figures is agreed upon, it will be unthinkable that a up of professed Christians such as makes up our congregations will be ling to continue to pay our Clergy on "UNJUST STIPEND," i.e. anyng less than a Just STIPEND.

22. It is probable that many parishes will find it difficult to arrange provide "JUST STIPENDS" immediately. In such cases the adjustment ld be made in two or more steps on specified dates.

Bear ye one another's burdens and so fulfil the law of Christ. (Book of mon Prayers, page 709).

The author of this paper, G. R. Langley, D.Sc., Fellow AIFE, MEIC, Professional Engineer, was before retirement Chairman of the Engineering Committee of the Canadian General Electric Co. He is a Lay Member of Synod from the Parish of St. Luke, Peterborough, and a member of the Executive Committee and Mission Board of the Diocese of Toronto. Originally published and distributed by the Town and Country Committee of the Diocese of Toronto.

TRAINING FOR A RURAL MINISTRY

By the Rev. Warren Turner

The Rev. W. N. Turner B.A.,B.D. began his ministry in the city of Toronto. He as had charge of parishes in Saskatchewan, Alberta and British Columbia. Since returning to Ontario as rector of Bowmanville, he has been active on the Toronto Diocesan Town and Country Church Committee and is now chairman. He has been most appreciative of the recent developments supplementing the college tarining he knew, which owever high in standard was almost entirely academic. He was Dean of the 1952 tudent Training School.—L.J.D.

The Diocese of Toronto has pioered a new type of training for ological students in Canada. own as the "Students Rural Train- School," it is a 'Short Course' nned to help the ordained adjust nself to life in the small town or al parish.

The Diocese of Toronto would m, at first, very much an urban . Metropolitan Toronto numbers r a million souls and in addition hin the Diocese are two other es of 40 to 50 thousand popuon and many large industrial ns. Yet even here a third or more the Church population is to be nd outside such urban areas. There are about 85 urban parishes and a similar number of town and country parishes. But at present it is from the urban areas that our candidates for the ministry are, to a large extent, being drawn. Yet the likelihood is that these men will spend all or part of their ministry in the rural areas of this or some other Diocese. The adjustment is not easy. Too many think of the country parish as only a stepping stone to a large town or city parish. The "Students Rural Training School" was planned to help our students to discover the real values in a rural ministry.

The methods of the School may best be described by telling something of

REV. WARREN TURNER
at Millbrock last year when he was Dean.

what happens at the end of April or early in May each year. When the terms at Trinity and Wycliffe Colleges are ended from 12 to 20 students descend upon the Training School located in a rural area. (For three years the School was held in the Mono Mills parish north of Toronto, for the past two years it has been in the Parish of Cavan, with its centre at Millbrook 12 miles south and west of Peterborough). Attendance at the School is compulsory for students from these colleges in one of their three theological years. The quizzical look on their faces as they arrive is amusing, to say the least. However they are quickly put at their ease by the genial rector of the local parish and the staff of the School.

Registration takes place the first afternoon and then begins a ten day stretch of intensive work. The students are billetted in farm homes where they get some of the atmosphere of farm life, and where they make a good beginning to each day with the fine farm breakfast. It is expected that the men will enter into the life of their temporary home as fully as possible. We have found that their hosts and hostesses have taken a real interest in the men and in this way have contributed wonderfully to the training given in these courses. Dinner and supper are usually provided by ladies of the parish in the parish hall—and what meals! They are enough to sell the idea of a rural ministry to the most skeptical.

By 8 a.m. the students are on the roadside waiting to be picked up and brought to the parish centre for the days activities, which include devotions as well as instruction. One series of lectures is designed to help the city fellow, used to a large Church School closely graded, to adapt himself and his religious pedagogy to the conditions of the small and diverse rural school. The Rev. Allan Read, a recent R.W.F. Award recipient, delivers a sparkling series on Rural Sociology which he calls, "Shepherds in Green Pastures." Allan speaks from personal experience which has distilled the writing of experts and given them the spirit typical of his approach to his ministry. Mr. Read

latest of the lecturers on this who have made a great con- ion to the School.

afternoon sessions and some e evening ones are devoted to ducing the students to various enterprises and agencies which assist them in their work. The Co-Operative Movement, Credit ns, the Federation of Agriculture others are brought to their at- on by representatives of these os. The doctor speaks on his as related to that of the clergy. outstanding contribution of to farm life in Canada, "The Radio Forum" is explained. so on it goes.

d there is always a field trip gh the area. This is one of the eye-openers.'

e of the best features of the ol is the free time provided for tudents to spend on the farms eir billets. Here as they work or watch the farmer they bring nformation they have been ac- lating into relationship with tions as they exist. This has considered so valuable that the nt of time set aside for it was doubled this spring.

Pages might be written yet in explanation of the work. The testmony of the students themselves is interesting and encouraging. But perhaps no better testimonial to the value of the work is to be found than in the fact that other Dioceses have adapted the plan to their own situations as have other denominations.

Such schools do not just happen. Behind the effort is the planning. Already in June, 1953 the wheels have been set in motion for the 1954 School. A sub-committee of the Diocesan Town and Country Church Committee along with representatives of the Theological College operates the School. This committee selects the site, draws up the syllabus and arranges for staff. The local clergyman makes the necessary local arrangements. The actual operation of the School we have found to be smooth running and happy during the course of the programme because of the careful planning done months in advance. The School is undertaken by busy parochial clergy, many of whom live long distances from the site of the School, therefore nothing can be left to chance.

BOOK REVIEW DEPARTMENT

Note: It ha long been part of the plan of the Division of Town and Country to develop, and maintain a comprehensive book and pamphlet library. This library, which will be centralized at Roanridge, will be designed and operated so that it will be of the maximum benefit to clergy men and laity who are working in the town-and-country areas of our nation. Policies for the library's operation have not, as yet, been developed but books and other materials are now being collected for inclusion. Members of the Rural Worker's Fellowship can help immeasurably in this task by bringing to the attention of the Roanridge staff and the National Office of the Division of Town and Country those works which have been most helpful in developing your own understanding, appreciation, critical faculties, philosophy and skill in each and every area of town and country work.

It would help us a lot if each member of the R.W.F. would take the time to send to us the titles, authors and publihers of the five books which you deem to be most significant in this field—or, at least, the five books which have been most meaningful and exciting to you.

In this new book review department, most of the works to be reviewed will be new additions to the town-and-country library. However, we would encourage members to send in reviews when they discover something that they would like to share with other R.W.F.ers. From time to time, also, we would like to send you a book on loan for a review when the subject falls within the area of your own particular competency.

William B. Spofford, Jr.
Book Editor.

William W. Biddle: **"The Cultivation of Community Leaders;"** Harper & Bros., New Rork, 1953. $3.00.

Dr. Biddle, who is director of the significant Program for Community Dynamics at the Quaker Earlham College, Richmond, Indiana, has written a tight, concise and factual work on one of the major problems confronted by all workers in town-and-country America: the discovering nurturing and weaning of true and indigenous community leaders. Borrowing most heavily from the experience of his own program in Indiana, Dr. Biddle is most concerned with the "wider responsibilitiy" of the college campus but his philosophy is equally applicable to the Church. He points out that the highest role of the professional person in the community is to be, not a community organizer (which is a specific professional classification within the field of social work) but a community aducator who democratically and pastorally, assists people to discover, verbalize and work through common problems. The chapters which churchmen will probably find most helpful are those dealing with methods of encouragement and problems of conflict. Without saying so directly, it is obvious that Dr

dle has had unhappy experiences h dogmatic Church bodies whether y be of the fundamentalistic or the dly orthodox variety. His few tements on this subject may cause ne short hairs to rise on more plectic ecclesiastical necks but y should also assist in the task discovering how the churches can true integrators of community life, tead of the divisive factors they v so often are. This short book is l worth your study and medi-ion. —W.B.S.,Jr.

—O—

Paul B. Sears: **"Deserts On the rch"**, Un. of Oklahoma Press, Nor-n, 1947. $2.75.

This is a revised edition of a work ich struck the nation with force k in the "dust-bowl" days of 1935. Sears, an eminent botanist and logist, preceeded Wm. Vogt (Road Survival) and Fairfield Osborne ir Plundered Planet) in dramatic-pointing out what greedy policies land, pasture and water manage-nt were doing to our human heri-e. This book is a vital testimony a doctrine of stewardship which, le not explicitly so, is decidedly ristian. The author writes with a stic, but lively, style. His thesis s for a partnership between pri-e producers and various levels of ernment in tackling the question our natural resources, showing matically that no one program, er private or public, can recoup losses that we have already sus-ed. W.B.S.,Jr.

Additions to Town-Country Library in First Quarter, 1953:

Franklin M. Reck: **The 4-H Story**; Iowa State College Press, 1951.

John H. Kolb and Edmund des. Brunner: **A Study of Rural Society, 4th Ed.**; Houghton Mifflin Co., 1952.

Merrill Jensen, ed.; **Religionalism in America**; Un of Wisconsin Press, 1951.

A. B. Hollingshead: **Elmtown's Youth**; John Wiley & Sons, N. Y., 1949. $5.00.

Edmund de S. Brunner, ed.; **Farmers of the World**; Columbia Un Press, 1945.

Arthur F. Raper: **Tenants of the Almighty**; Macmillan Co.; 1943.

John Gould: **The House that Jacob Built**; Wm. Morrow & Co.; 1947. $2.75

Stuart Chase:**Rich Land, Poor Land** Whittlesey House; 1936. $5.00.

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

Honorary President ..... The Rt. Rev. Wm. F. Lewis, Bishop of Ne
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The Rev. W. Shelby Walthall

Term Expires 1954:

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The Rev. Clifford L. Samuelson

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